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charity conception of Christianity, the four noble truths and the gospel concatenations.

The fourth chapter discusses Buddhism in India after Gautama's death, its spread and degeneration, and finally the Buddhism of Europe. Lorenzo concludes with a quotation of the *poeta poetarum*:

"If all were minded so, the times should cease,
And threescore years would make the world away."

MAINE DE BIRAN'S PHILOSOPHY OF WILL. By *Nathan E. Truman, A.M., Ph. D.*, formerly Fellow in the Sage School of Philosophy. Cornell Studies in Philosophy. No. 5. New York: The Macmillan Company. London: Macmillan & Co., Ltd. 1904. Pp. 93.

Maine de Biran, sometimes called the French Kant, is a philosopher whose importance lies not to such a degree in the strength of his own thoughts as in the mental and moral influence which he exercises over his countrymen, and it is strange that no special translation of his philosophy has as yet appeared in English. Dr. Nathan E. Truman has taken the task upon himself to present us in a monograph of ninety-three pages a résumé of Biran's philosophy and to outline his relation to both his predecessors and successors. Mr. Truman objects to Neville's views of Biran's development. He shows the influence which earlier thinkers, Locke, Condillac, Kant, and Reid, exercised upon him, the psychological basis of his arguments, his views of the categories, and his divisions of psychology. He compares Biran's psychology with Condillac's *Treatise of Sensations*, discusses his ethics, æsthetics, and religion, and shows how much his views have influenced Cousin, Comte, Renouvier, and Fouillée. Dr. Truman has apparently overlooked one interesting and important reference, viz., Maine de Biran's influence upon Schopenhauer, who learned from Biran the significance and the superiority of the will. The book contains a fine frontispiece of Maine de Biran which is taken from Lévy-Bruhl's *History of Modern Philosophy in France*. Any one who wishes to be familiar with Maine de Biran, and has not the time to study his several works in the original, will find Dr. Truman's compendium a very useful and handy memoir.

DAS PROBLEM DER WILLENSFREIHEIT. Ein neuer Versuch seiner Lösung von *Karl Fahrion*. Heidelberg: Carl Winter. 1904. Pp. 63.

Karl Fahrion believes he has discovered the solution of the problem of free will in the feeling of freedom which accompanies our actions. He believes that every deed can be judged from a double point of view. Man does not possess absolute liberty in the sense of arbitrariness but a relative

liberty, which, if it did not exist, would annihilate all responsibility and guilt. We cannot see that Herr Fahfion is happy in his presentation of his case, and we think that he neither sees the salient point of the problem, nor that his solution will prove satisfactory.

LA FONCTION DE LA MÉMOIRE ET LE SOUVENIR AFFECTIF. Par *Fr. Paulhan*. Paris: Félix Alcan, Éditeur. 1904. Pp. 178. Price, 2 fr., 50c.

This treatise on the function of memory by a prominent French savant, one of the best known contributors to the *Revue Philosophique*, attempts to understand the problem of recollection by analysing the process of effective memory and then applying it to intellectual memory and generalizing it. The book contains many valuable suggestions, but is upon the whole disappointing as it does not really give a definite solution or offer a clear explanation of the nature of memory.

LE FONCTIONNISME UNIVERSEL. Essai de Synthèse Philosophique. Monde Sensible. Par *Henry Lagrésille*. Paris: Librairie Fischbacher. 1902. Pp. 580.

This stately volume offers under the title "Universal Functionism," a learned attempt at a philosophical synthesis, the first part of which forms a general introduction, and the second part treats the physical orders which are explained by sixty instructive illustrations in the text. M. Lagrésille starts with the proposition that metaphysics must form the summit of science and must lead to the establishment of the identity of the constitutive elements of reason and actual cognition or sense-experience. Metaphysics should not be separated from its base but should remain in connection with the objective senses. This leads to a theory of functionism which serves as a metaphysics of the object, and of the subjects, and of the moral world. The second chapter is devoted to a methodical conception of functionism, the third to speculative science, the fourth to the science of principles, the fifth to the series of phenomenological principles, the sixth to hypotheses as the method of development, the seventh to concepts as the principle of definition for the sciences.

The second part, which treats of the physical orders of the external world, discusses a series of scientific problems, such as the constitution of matter: (1) matter and atoms; (2) a representation of the imponderable world and the atomistic principle of ether; (3) molecular genesis, which is a representation of the chemical world and chemical atoms; (4) the motions of light; (5) the motions of electricity; (6) chemical motions and the harmonisation of the different motions. The third book discusses the problems of the organized world and shows how we must comprehend its development; its different phases as peaceable and active evolution of nature, its